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INTERREGNUM

IT IS UNLIKELY that Molotov will speak with Malenkov about foreign affairs in the same way as he spoke with Stalin. Molotov is thirteen years older and has a range on foreign affairs that Malenkov cannot possibly possess. It is unlikely that Beria will report to Malenkov in the same way that he reported to Stalin. A change of personality in the office of Premier of Russia means, on any showing, a deep change in the inner council of the Russian political hierarchy, and no one knows how it will turn out. It may be two or three years before new stability will be reached.

The Great Change

Whatever may be the personal gifts of Malenkov he does not possess the Stalin legend. Against the late dictator he is colourless. Although this may not be important in Russia it is certainly so in the satellite countries. The far-seeing benevolent Father of the people has gone, just an ordinary man has taken his place, and in the circumstances the ordinary man, with not a touch of romance or the mysterious about him is not nearly as powerful as the late symbolic figure of Communism.

A great change has taken place in the world with the death of Stalin.

It is unlikely, out of that change, that any new aggressive foreign policy can arise. What could the Russians accomplish outside all that they have achieved up to the present ? They cannot hope to Communize the world by force. They can only wait for the capitalist world to disintegrate. It is just as sensible to wait for this, and be ready to take advantage of it, as to force a world war with all its risks in trying to force the pace. No, Russian foreign policy is as clearly laid out for Malenkov, or anyone else who takes his place, as it was for Stalin.

The Deeper Forces

But all this is on the surface, there are deeper forces at work than these mere changes of personality. First of all there is the strange degradation of the human spirit that the death of a man like Stalin illuminates. The whole world, almost, holds its breath whilst the great man passes away. The whole human race has become concerned with the death of such a man. Stalin, clearly, was not only the dictator of the Russian people; in some peculiar way he rode, or he seemed to, over the destinies of the great bulk of mankind. At least that is the position that world comment, as reported in the newspapers, has given to him. It is fantastic ; it is horrible ; there has seeped into the human spirit a kind of spiritual rot in such an unconscious obeisance before such a man. The spiritual reality of the modern world has not been seized or understood. Men almost blindly repeat the most terrible clichés.

This is what a leading English weekly says, among other things, upon the great man.

" But his unique contribution was his ability for ruthless decision. If to hold Leningrad cost a million deaths by starvation, then a million must die."

Just like that. A million people, according to the decision of the world figure must starve to death. There is not the slightest expression of horror in this journal, not a hint of it, that this could be so. The power to make such a decision is called a " unique contribution." This comes from an English paper devoted to the humanities. If this can be the complacent cliché of English liberal journalism, what can take place elsewhere ?

True, the occasion that called for the journal's approving comment, arose during the late war, but the same " contribution " was made on other occasions. The ability to slay, and to slay ruthlessly, on behalf of some human end is regarded as a mark of greatness. This is the spiritual texture of most of the comment on the passing of Stalin.

The Real Situation

He has, says another commentator, lifted Russia from being the country using the wooden plough to the second industrial power in the world, in possession of atomic power. All within the space of thirty years.

Bow before this mighty achievement ! It is something that surely should receive the admiration of humanity. Yet what is the actual human situation — the situation as it is in the depths of the human life and not in the material achievements before which it is asked to prostrate itself ?

The whole human race faces as an awful shadow the possibility of an internecine war that would bring to an end most of the things that men have regarded as worth living for. This is the real spiritual situation. To suppose that when men have been brought to the pass, that they can write about the starvation of a million people as a " unique contribution," that this has nothing to do with this spiritual situation, is to suppose fantastic untruths and not truths. The " great man " has made as great a contribution to this situation as any other contemporary figure.

The Christian Symbol

Where does salvation lie in this hideous phantasmagoria of human values ? The heart of Western civilization, and perhaps other civilizations as well, has momentarily been smothered by the cheap derelictions of the human conscience. The heart of Western civilization lies in the symbol of the solitary man of the Christian religion, cast-out, lonely and degraded, forgotten by the whole world, yet in supreme and awful communion with Almighty God. It is the solitary man with all the inner immensities of his own existence, supreme and integral in his own existence, who lies at the heart of all life. It is an evil thing that any man can be called great who places his petty bloodstained hand upon that truth.

The light of the world is the light that leads through all darknesses to the truth that no man, not even the loneliest and the lost, is the dung of any other man's ambitions and what he chooses to call his ideals. In the last resort every man is alone with God, and who is the human being that dare dislodge him from that everlasting situation ?

Interregnum — not only in Russia but elsewhere.

JESUS CHRIST

THE TWO-FOLD GOSPEL

By Wallace Tavener

(*Recently Mr. Tavener, minister of St. Mark's Unitarian Church, Edinburgh, contributed an article to* The Inquirer *which aroused great interest. He follows up the previous theme in the following article.*)

AS AN OUTCOME of the Biblical researches of the later 19th century Unitarian scholarship came to accept the distinction between (1) the Jesus of history (2) the Messiah (3) the Son of God. By custom these distinctions were abbreviated into the simple opposition between the historical Jesus and the mythological Christ. That the mythological also had a distinction within it, between the Messiah and the Son of God, was a further question of detail that did not much concern us.

But, looking back, we see that while there are some things on the mythological side from which we turn away with legitimate revulsion, there is something else on the same side which holds a wonderful attraction for us, even if it is " only poetry and myth." It would seem that in the mythological Christ there are sources of more than one kind of impression.

This is so because the Saviourhood of Christ is presented from the standpoint of two different conceptions. One of these, the Messiah, entangles us in superstition, malignancy and proven false prophecy. This grossly inadequate idea is a heavy liability. It is a liability which a famous work by Albert Schweitzer exaggerated into a millstone for the neck of liberal Christians. This Messianic idea has to be disengaged from other elements in the New Testament (as Paul and John tried to disengage it) and the millstone has to be discarded.

A Religious Artefact

The other conception is by no means the same liability. This is the image of the Son of God, the Incarnationist idea ; it has a much wider basis (albeit partly pagan) in religious experience. It is a religious artefact, a masterpiece of the spirit. But do we mean that it is like a work of art ? Yes. It is expressive of a thought, a truth, which is not utterable in logical terms. We need no further evidence of this impotence of logic in the matter of Christology than the history of doctrine and credal definition. Logic forced against poetry can only produce a jangle of stupidities, and it is the fatuous attempt at liberalism and historical fixation that has made orthodoxy the father of incredulity. Christology is a descriptive representation of a feeling of truth which is so close to life itself, its secret inward source, that its essence is unspeakable. To communicate this sort of truth one requires a medium for intuitive contacts : this is art, and a final statement of it is impossible.

In the Christological idea is the thought that somewhere beneath the commonplace there is a self-understanding of man that is linked with his experience of the divine. At the core of this understanding there is a vision of man which springs up together with a vision of God, and the force of each vision is in that it is inseparable from the other. The sense of truth is in their mutuality. We are felt to be in some movement of fate in which the God-man relationship is the relationship of identity. The strange figure of the God-who-is-man and the man-who-is-God comes forth from that visionary understanding. Of course this figure is unhistorical. And its unhistoricity is its true virtue, for it has power to gather to itself, unconstrainedly, everything of wonder, and to call out all the good that is in the will of man.

Three Presentations of Jesus

We are suggesting that the reader of the Gospels will be assisted to a less muddled and more sympathetic appreciation of them if he is aware of three presentations of Jesus — as the historical man, the Messianic saviour, and the incarnate will of God. In spite of their being interlocked and overlaid they can frequently be distinguished and, of course, they carry very different historical, moral and religious value. Yet, however different they were, it was the linking up of these ideas that gave great energy to the original gospel. Remembrance in a few affectionate hearts of a trouble-maker, with no supernatural meaning, who was liquidated like thousands more in an obscure region of the Roman Empire, would not have produced these effects on the psychology of the time. Then the idea of the Messiah, as can be seen from the record itself, was doomed to a limited term of life. But these, in combination with the Hellenistic convictions about incarnation (not forgetting a considerable contribution from Stoic ideas), launched on the world one of the greatest surges of thought in all history.

The succession of these ideas is seen first in the disciples urging upon their hero the role of Messiah, then a fresh conviction about it after the death of Jesus. Next this idea became swiftly expansive through the line of Peter and Paul and, casting about for wider terms of expression, it gravitated to, and attracted, the Incarnationist mysticism of its contemporary world.

The Messiah

The stepping-stone from the historical Jesus to the divine Incarnation was the Messiah. That the historical Jesus was in fact the Messiah is now seen to be a delusion. Did he share that delusion ? It is extraordinary how much

doubt and ambiguity on this question is exhibited in the gospels. It *is* said in the gospels that he was the Messiah, but this declaration is put into the mouths chiefly of lunatics, and when Peter acclaims Jesus as the Messiah the narrative falls into a confused account of a bitter dispute. Jesus is always represented as telling such as these to hold their tongues. It has been said that while Jesus did eventually confess to Messiahship he wished to keep it secret because his view of it was not the contemporary one. But on the occasion he did confess it he spoke of it in contemporary terms. The argument is broken-backed. Obviously the chroniclers of Jesus wanted to make him the Messiah, and equally obviously the actual record could not be made to fit.

Jesus of Nazareth

Why did they want him to be the Messiah ? Because undoubtedly he was a personality of giant proportions. To that all things point back. Seeking this pre-mythological Jesus, we ask in what did this greatness consist ? Unsuppressibly in his personal and prophetic independence. In the way of heresy he fulfilled the greatness of the Hebrew religion. The fulfilment was in his strong theistic piety, and his creative vision of mankind amidst the things of nature all of which came from God. And obedience to the Jewish religious Law was the way of life. But he stripped the Law of everything except its moral force, making it more simple and more comprehensive at the same time. His heretical reassertion of the ancient tradition put him in deadly opposition with the orthodoxy of his day (recognizably like that of our own) castigating it for its obstructive amassment of non-essentials. At the same time he showed a high tempered disgust for the vulgar superstition of the people stupefied and agog with the expectation of useless miracles and signs. What more should be sought than an understanding of Moses and the prophets ? The issue was a moral one. His revelation, if so it can be called, was in the lively force he gave to the moral intention of religion.

And a great deal of this force came from the simple humanity of his principles. In his moral teaching, also, there was a psychological insight which has an uncanny modern relevance. For his root diagnosis touched the matter of anxiety. Too much self-concern and individualist nervousness cut man off from the flow of power and serenity which came from knowing one belonged to the stream of life which was the Will of God.

Some individual characteristics also make him a historical person "in the round": his genius for the spoken word, not only commanding on occasion, but often full of art and poetic feeling ; his faculty for attracting the meek and exciting the bold ; his impulsiveness with its towering anger or troubled compassion ; and withal his dangerous debating skill.

"Wonderfully Two-Fold"

The personal history and development of the actual story centres on the hero-worship of his colleagues. He had used the current idea of the Kingdom of God to give his moral teaching a forward impetus and encouragement. It was natural for the disciples to put upon him the role of Messiah in connection with that Kingdom. When he is driven, after being hounded by the authorities, to gather all his strength against them, he half-assents to enact that role. But it is a half-assent at most, and brings a terrible bewilderment. But through that bewilderment is seen a tough and strenuous loyalty. He flinched indeed, but did not fail.

That in a short time he became to be called something like a god should not disturb us too much. It makes the Gospel wonderfully two-fold. Others called Caesar a god. More recent Caesars have candidated for the same position. If the divine aura attaching to Jesus, and calling him Our Lord, serves as a bulwark against the sanctification of cunning megalomania we can be grateful to accept it as a guardian of the human values.

COMMENT

Ideal Homes

I HAVE never been at an Ideal Homes Exhibition at Olympia, not usually being in London at the time it is held; but I was very much interested in an account of the Ministry of Housing and Local Government's exhibits of new materials and new ways of building, particularly in the cored plaster board partition that needs no timber frame. The furniture exhibit, however, seems to have been disappointing from at least one point of view. I read about a cottage flat for a middle-aged couple with a 15-year-old son, consisting of living room and two bedrooms, which was shown furnished for £500; and a two-bedroom flat for a family of four, comprising two adults and two-year-old twins, which was furnished for £485. This latter flat was intended for people falling into the £450-£500 a year income group; but it seems to me that few people at that income could afford to furnish at that price. I should have thought that one of the chief purposes of such an exhibition was to show how a flat or house could be furnished tastefully at a low price, and my own experience of furnishing during the last year or two leads me to believe that those flats could have been comfortably and tastefully furnished for considerably less than the sums stated.

I may be somewhat old-fashioned, but if I had my way, I would suppress half of the high-priced women's magazines, the main purpose of the existence of which seems to be to carry out the words of the manager of a large furniture store to his assistants: "Your job is to make women dissatisfied with what they have got!"

A French Alcoholics Bill

THE action of the National Assembly in France in unanimously voting a Bill for the prevention and treatment of chronic alcoholism seems to mark a big step forward in the treatment of a very difficult problem. According to the Bill, alcoholics considered dangerous to others by an appropriate court can be reported to the health authorities, whose duty it will be to make a detailed examination of the alcoholic's physical and mental condition and of his environment. If possible, he will be left at liberty under the care of a psychiatric clinic and a recognized anti-alcoholic society. Moreover in all cases of crimes, misdemeanours and traffic accidents, an immediate medical examination is to be held to establish whether the offence is attributable to drink. If so, the Court is empowered to suspend the offender from any public employment involving public safety. The rapporteur who presented the Bill to the Assembly remarked that the consumption of alcohol was higher in France than anywhere else, with grave effects on morality and human happiness. This statement will, no doubt, come as a surprise to many, for France is so often quoted as a country where the customary drinking of light wines has done away with most of the evils associated with drinking in Anglo-Saxon countries.

This measure is estimated to cost the country about £110,000 a year. It is obvious that its success, if it ultimately passes into law, will depend on the strictness and impartiality with which it is administered. This reform seems to differ from other attempts to meet the drink evil, by its recognition that alcoholism shows some of its worst features without passing through a stage of chronic drunkenness, with resulting convictions by a Court.

A Time of Testing

AT our chapel, last Sunday evening, we sang a hymn which is heard less often than it deserves to be—Gannett's "God laid His rocks in courses," which contains the fine words :

"Here be no man a stranger,
No holy cause be banned;
No good for one be counted
Not good for all the land."

During the singing of that hymn, I could not help thinking of our brethren in South Africa, the congregation that has witnessed at Capetown to the liberal faith for over 85 years. I have just received their latest Calendar, along with some earlier ones that I had not seen. In difficult times, they are not forgetting their principles: here is one sermon, "Parables with modern aptness—concerning the State. The Good Negro," a modern South African application of the parable of the Good Samaritan. A man fell among thieves on the way from Capetown to Johannesburg, and was severely wounded. A Cabinet Minister passed by in his Cadillac, and, a little later, a minister of religion in his Austin; but both were too much pressed for time to stop; "but there passed by a Negro with a donkey; he took him to the Paarl Hospital." May grace and wisdom be given to our friends in Capetown to show the right proportion of prudence and courage in the difficult times through which their lovely country is passing.

Many years ago I was at Durban, and I went to the Sunday evening worship at a large and beautiful Anglican church, which was crowded with worshippers, but although the city is inhabited largely by Indians and natives, I could not see a dark face among them. At the time I felt somewhat cynical, and perhaps from an ideal point of view my feelings were right; but from the point of view of one living in a community where Christian standards are not the only ones, I might have been wrong; it is always difficult to give prudence its right position, as anyone who has read much about the kindred colour problem in the United States will know. At any rate, it is comforting to know that some, at any rate, of the orthodox churches, are now playing a good part in the present troubles, as can be seen from the criticism to which some of the leaders of the Anglican Church have experienced from the Nationalist politicians and press, for their criticism of current legislation.

Commentator.

"THE PSYCHOBIOLOGISTS"

By G. D. Sempill

(The Rev. G. D. Sempill is a clergyman living in Scotland)

A FIVE weeks' stay in a general ward of a national hospital, the reading of "The Present State of Psychological Medicine" by Drs. Humphry Osmond and J. R. Smythies in *The Hibbert Journal* of January, 1953, and the issue on January 26, 1953, of "The Reception and Welfare of In-Patients in Hospital" (9d. H.M.S.O.) have all contributed to a notion that our medical profession wants watching!

This may sound ungrateful. The National Health Service is a boon to none more than to lowly-paid professional men who cannot afford nursing-home or private-ward fees, for it puts at his disposal the very best medical, surgical and psychological advice and treatment available in the land. As for nursing—the meagreness of nurses' salaries at least ensures that no girls become nurses without keenness for their profession. And how they work! They give one faith in the young womanhood of to-day.

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Then what is wrong? The Scottish Health Services Council in 1951 and the Central Health Services Council (England and Wales) this year have suggested that the human touch could with benefit be more freely introduced into the reception and treatment of in-patients. No one could agree more completely than the patients.

But *The Hibbert* article opens one's eyes to the fact that it may be the deliberate policy of the medical and nursing professions to reduce the human touch to a minimum by ignoring the personalities and spiritual natures of patients and treating them as no more than bodies—as no more, to quote Drs. Osmond and Smythies, than "skinfuls of physicochemical automata, a mechanical fault in which . . ." has occurred.

Does the patient exist who is satisfied to be regarded in that way? I have seen and felt a whole ward seething with anger at the way in which a little male staff nurse had spoken to one of the patients. Illness of course tends to make one more self-centred than usual but, even so, what one may well ask in the present state of psychological medicine, becomes of the Christian conception of human individuality? Is it no longer true that we are of greater worth than sparrows?

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This suggests another matter which is of concern to every potential patient—the relationship of Medicine to the State. The reports of the two Health Service Councils already referred to argue against the mechanistic treatment of patients and, one would imagine, practically everybody outside the medical profession will agree with the two councils; but if the doctors persist in following the psychobiological school there is practically nothing to prevent them. *Vis-a-vis* the State they are in a much stronger position over any principle they care to adopt than was, for example, the Church of England over the revision of its Prayer Book. Parliament could and did prevent the adoption of the revision but it is very doubtful if it could prevent doctors from treating patients as mere bodies lacking souls. In a free country a doctor's skill remains his own and he cannot be forced to harness it to the will of the State.

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There is one thing might be done to make the psychobiologists change their tune. It might be made obligatory for them, when ill or in need of an operation, to submit themselves in general hospital wards to the same treatment as they themselves apply to others. They would learn a lot. They might come to believe that even they themselves are living souls. Where *do* doctors go when they are ill? Service officers do not order their men into dangers or discomforts they refuse to face themselves, and they lose nothing of prestige thereby. Doctors would not suffer—unless perhaps in their *amour propre*—if they adopted the same principle, and what they would learn would probably enable them to do more than any number of Health Service Councils for the welfare of in-patients in hospitals.

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There is doubtless something to be said for the study of diseases rather than of patients: preparations of bacteriological warfare are probably greatly furthered thereby. But the whole conception is not only anti-Christian and materialist but inherently false.

The power of communicating thought by speech, apparently peculiar to human beings, cannot be satisfactorily explained by any theory of chemical reactions. Thought can be neither seen nor measured. It cannot be identified with any part of the human body, even with the brain. It leaves no trace in a dead body. The whole matter may be incomprehensible but it is more so on psychobiological theory than on the magnificently simple statement in Genesis that "Man became a living soul."

And this mighty material world of which we form, according to the materialists, so insignificant a part—where would it be without us? Where would be its significance without living souls to perceive it? It is an old, old problem which psychobiological theory has done nothing to elucidate.

Nor has it solved the mystery of memory. Even if, by altering our physicochemical content, the psychobiologists could give us all perfect memories they have not told us who or what it is that remembers or forgets. Is it our "skinfuls of physicochemical automata"? It may be the bowels, the Biblical seat of the emotions, or the heart or the brain but there is no proof that it is any part of the body at all. Like spoken thought it leaves no trace at death. Spiritual personalities have to be postulated to account for memory and even so it remains a mystery.

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Our doctors and nursing staffs are making a better job of the National Health Service than any but a few ever antici-

pated, but let us keep a wary eye upon them lest they be tempted to abuse the very great power which is now in their hands. The two Health Council reports are signs of an incipient but good-humoured revolt against autocratic notions. It will not much longer remain good-humoured if doctors, nurses, etc., continue, for example, to look upon a patient's time as a matter of complete indifference. The arrogant misuse of power and of other people's time is not less objectionable in medical professors and surgical specialists than it is in bus drivers. The fact that some hospitals can satisfactorily operate appointment systems indicates that it is not less inexcusable.

Most of our doctors are far too busy to look where they are going. So let us all the more make sure that, wittingly or unwittingly, they do not march us all along the wrong way.

THE HANDS OF GOD

By R. W. Wilde

In our time there has been a revival of harsh Calvinistic notions, and a new stress on the awefulness and implacability of God, with a corresponding depreciation of human nature.

Men are ever making God in their own image. And the worst harshnesses of the penal law are all too often read into the character and the doings of God. Men are not content with the Master's teaching that God is love. Such a conviction is, they think, too good to be true. They externalise their own hardnesses and hates, even their own sins and failings, and project them on to their conception of the Deity. Did not the late Dr. Walter Walsh once preach a sermon (to the Free Religious Movement) under the title, "Your God my Devil"?

Some of us, in face of the strident theologies of our time, prefer still to take our stand with a former orthodox believer, and say:

> The love of God is broader
> Than the measures of man's mind,
> And the heart of the Eternal
> Is most wonderfully kind.

And, thinking thus, we are assured that there must be a wider mercy in the judgments of Heaven than in those of earth. Perfect justice, in fact, is to be found only in Heaven. For surely He, who knows all, can indeed forgive all; knowing how limited is our freedom, and how hard the pressure of external circumstances can be, He surely will extend to us a compassion that not the most enlightened of penal codes can achieve. That is why "It is better to fall into the hands of God than into the hands of men."

Cinema

One Summer of Happiness at the Curzon Cinema. is a Swedish film (adapted from a novel) with English subtitles. It is a beautifully photographed story, of love between two young people hemmed in by convention. The setting is a village in Sweden, the theme, Youth versus the Church, the latter being personified in a priest who is cold, harsh and intolerant. That, in fact, is the weakness of the story, for it is difficult to believe in this priest whose religion sees the wrath of God in every misfortune that befalls his parishioners. Had more subtlety been shown in the contrast between the demands of the Church and the demands of Youth (in its communal life), it would have been a more exceptional film. There is a nice spontaneity in the acting of the young people, but more formality in that of the older ones, and this lends artificiality to a situation which otherwise could be true and typical of any age. It is nevertheless an interesting film, perhaps intended as a challenge. To whom? Presumably the Swedish churches. *B.L.*

OLD-FASHIONED POLEMICS

One of the odd facts about the supposedly modern philosophy of Rationalism is that much of its so-called "advanced" literature is so curiously old-fashioned in flavour and approach. Sir Ernest Kennaway's awkwardly-titled *Some Religious Illusions in Art, Literature and Experience* (Watts and Co.; 10s. 6d.) is typical of this. It really discusses the beliefs of no one but the most dyed-in-the-wool fundamentalists. At this date, arguments about the type of tomb in which Jesus was buried, about the literal existence of an actual Heaven at some specific spot in space, above the sky, and so on, seem so utterly remote from the religious person's appreciation of the spiritual background of life that the book, which is quite forcefully written, does not come home to the modern reader. In the days when T. H. Huxley and W. E. Gladstone argued learnedly about the Gadarene swine the book might have been worth publishing. Now it will not come into the hands of that steadily-diminishing band of fundamentalists who are the only people who would derive any benefit from it. *J.R.*

WILLIAM ROSCOE'S BI-CENTENARY

Liverpool Unitarians' Tribute

IN the well-tended enclave, near the foot of Mount Pleasant, Liverpool, representing what was formerly the graveyard of Renshaw Street Chapel, public curiosity was attracted on Saturday morning, March 7, by the presence on the turf of several grave-visaged gentlemen, habited in gowns, and multi-coloured hoods. Shortly, the massive figure of Alderman Albert Morrow appeared in their midst, his gold chain signifying his status as Lord Mayor of the City, and with him followed Sir Alfred Shennan, Leader of the City Council, Mr. Thomas Alker, Town Clerk, and Mr. G. Chandler, City Librarian. The Rev. Eric Shirvell Price promptly greeted his lordship with the words, "By your ready courtesy we are honoured to receive you," and explained the identity of his ministerial brethren as standing in succession to the "Protestant Dissenters" of the 17th century. They had met to commemorate the life of William Roscoe, who throughout his long career associated himself with the line of Protestant Dissent.

The Lord Mayor then advanced to the enclosure's western wall, and below the red granite slab inscribed "William Roscoe," laid a wreath, as he stood "on the site of the chapel in which Roscoe worshipped, and within a stone's throw of his birthplace." The brief, simple, but impressive proceedings concluded with prayers offered by the Rev. Duncan P. Stewart, and the benediction pronounced by the Rev. Dr. Herbert McLachlan.

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At the Bluecoat School Hall, Liverpool, the same evening, a large gathering of local Unitarians and leading citizens met, under the chairmanship of the Rev. Duncan P. Stewart, President of the Liverpool District Missionary Association, to hear addresses on William Roscoe by the Rt. Hon. J. Chuter Ede, and the Rev. Lawrence Redfern, the latter for so long minister of the church that succeeded Renshaw Street Chapel, where William Roscoe worshipped.

Mr. Chuter Ede, who was warmly received on being introduced by Mr. Stewart as "a distinguished member of our own household of faith," said that William Roscoe was one of the men who lived a long and useful life fighting for causes which, in his day, were unpopular, but were now part of the English heritage. He lived through a good many of the most disappointing years of English history. The Dissenting Academies alone kept alive in the country the love of learning for its own sake, and the work Roscoe did over a wider field entitled him to be regarded as one who held the torch aloft in a gloom that could almost be felt.

In Roscoe's day the Mayor of Liverpool urged the government to build a number of churches, so as to save the people from doctrines "inimical to our constitution" that were being taught in Nonconformist chapels! After 28 years' consideration of the letter, the Government voted a million pounds sterling for the building of churches to counteract the principles being inculcated by Dissenters. Roscoe saw the transformation of England from an agricultural to a manufacturing nation. Unfortunately, the people of the time failed to realize the power they then possessed to raise the standard of life among the poorer classes. It was an age in which wealth was worshipped as an end in itself. One of the glories of Roscoe's life was that he saw the real value of the creative arts as a means of enriching and ennobling the lives of ordinary people. Crime in his day was punished with a ferocity and a severity that ought to have chilled the heart of anyone who thought of

committing anything but the mildest misdemeanour, but Roscoe in 1819 published a work advocating milder punishment for crime. They met that night to record the triumph of every cause for which he stood, to see in that city its noblest building as the result of his inspiration, a constant memorial to the life of his spirit and the energy of his purpose.

The Rev. Lawrence Redfern, who received a most cordial greeting, and not only from those members of his former congregation who were present in large numbers, said it was right and proper we should take pride in William Roscoe's memory. It was no fanciful exaggeration to say that his public-spirited service was inspired by his religion, that his conduct in public affairs was the direct corollary of his faith, and if he was stirred by intellectual and social wrong, there was another and deeper side to his nature: he was even more deeply stirred by his sense of God. That sustained him through all the vicissitudes of public life and private sorrow.

With little or no education in the academic sense, Roscoe, by sheer determination, and single-minded devotion, by his love of truth, and the beauty of his private life, revealed a personality where from there always shone the clear quenchless splendour of the human spirit.

The Rev. Eric Shirvell Price, in moving a vote of thanks to the speakers, urged on the meeting the claims of Gateacre Chapel, whose one time minister, the Rev. William Shepherd, was, in his day, an intimate friend and warm supporter of Roscoe. Unless Gateacre friends knew they could be assured of £2,000 by the end of April, the oldest Nonconformist chapel in Liverpool might be derelict, and the site sold. Stewards thereupon took up a collection. The proceedings concluded with the National Anthem.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Tribute

SIR,—Can you spare me a few lines in which to pay tribute to the late Miss Oldershaw of the Great Meeting, Leicester? For many years she was one of the most devoted of Unitarian women: attending both services and Sunday School every Sunday, the Girls' Friendly every Monday evening and all meetings connected with the chapel without fail. the same faithfulness was shown in her appearance at the meetings of district and national organizations. She was one of the sweetest and kindest of women and one of remarkable taste. Such are the salt of the earth and such are of the kingdom of heaven.—Yours,

Cambridge. *R. F. Rattray.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

The summary of the findings of the Discussion Groups promised for this week will appear next week.

NEWS FROM THE NORTH-WEST

By our North-Western Correspondent

"Mr. Cottier says Farewell." So we read on the notice-board of Brookfield Church, Gorton, just before the last Sunday of 1952. People found it hard to believe that it was going to happen. For 32 years they had looked to Mr. Cottier for counsel and help: there were a thousand and one things that they liked to be done by him; he had become one of the people who make places and it seemed impossible to think of Gorton and especially Brookfield without him. With the last Sunday of the year came a large congregation to bid farewell to Mr. and Mrs. Cottier and to pay tribute to the generous self-giving with which they have served the community these many years. Although several pleasing tokens of regard and gratitude have been presented to Mr. and Mrs. Cottier by institutions of the Church and School, the congregation with the desire to do it in fitting fashion has not yet taken farewell of its minister and his wife and plans to make its presentation in the near future. The congregation's decision seems to have been not without foresight for it appears that the event announced for the last Sunday in the year did not really happen; although he has moved his home Mr. Cottier, by the congregation's desire, still is with them as preacher and pastor, pending the finding of his successor.

The Rev. J. W. Dyer, minister of the congregations at Platt Chapel and Sale and secretary of the Manchester District Association, has resigned upon acceptance of an invitation to the Remonstrant Presbyterian Church, Killinchy, N. Ireland. He leaves with the good wishes of many friends. Upon the completion of his studies at the Unitarian College, Mr. G. W. Petts will undertake a joint pastorate at Ashton-under-Lyne and Mottram. Mr. D. C. Doel, who is to study at the Unitarian College, has entered upon a lay pastorate at Blackley.

In the North-west we have just got through the pantomime season: we have news of such happenings at Gorton, Oldham, Swinton, Stalybridge, Gee Cross; at the latter place the effort added £100 to the school funds. We have no news of other financial results.

Mr. and Mrs. Charles Pollitt received many congratulations upon the diamond jubilee of their marriage on March 1 and were happy to be well enough to be at the morning service with the Stockport congregation of which Mr. Pollitt is the much-loved President. The Rev. Eric Wild has been appointed President of the Swinton Council of Churches. Two U.C.M. students, Messrs. G. W. Petts and J. M. Quirk, got notice in the Press for their part in the search for sheep lost in the heavy February snowfall. The Women's Society at Hyde Chapel, Gee Cross, provided a goodly number of parcels of clothing for the flood victims. Miss Rachel Knight bequeathed £100 to the Blackley congregation and Mr. J. S. Barber £25 to Hyde Chapel. The North Cheshire Sunday School Union has purchased a film-projector for the use of its constituent Sunday schools. A new communion frontal in blue brocade, the gift of Mr. A. Critchley to the Pendleton congregation, was made by Mrs. Street, secretary of the local Women's League. Mr. A. Read, organist at Unity Church, Bolton, has attained his jubilee in that service, being appointed assistant organist in 1903 at the age of 17. A stained glass window has been unveiled at Flowery Field in memory of the late Rev. J. S. Burgess.

Accrington: A farewell party given by the members and congregation on February 21 for the Rev. and Mrs. E. Phillips was a very happy evening even though it was tinged with a note of sadness. The evening was enjoyed by quite a large number of members and friends who had come to give Mr. and Mrs. Phillips their good wishes and wish them well in their new work at Chesham Bury. A gift of a wallet and notes was presented to Mr. Phillips on behalf of the congregation. A farewell service was held on Sunday, February 22.

Altrincham: The three-night production of an original pantomime on the theme of "The Goose Girl" found full employment for a cast of 48, and a score or so of costume makers, stage-hands, electricians, musicians and so forth. The chairman and secretary of the Chapel Committee gave a spirited performance as Fallada, the horse; the chairman's wife was both script-writer, song-writer and producer; tunes were written by chapel members, the minister painted the scenery, and about £20 profit was made, after paying for additional curtains for the stage.

Evening Service on Youth Sunday was conducted by members of the U.Y.P.L. branch, which also provided for the first time a youth choir of 16 voices. The sermon was preached by Mr. Kenneth Wright, of the Unitarian College, who, while a member of Knutsford Chapel, was before going to college a school-friend of some of the U.Y.P.L. members.

Dover: The Annual Meeting of the Adrian Street Church was held on February 25 at 7 p.m. Mr. C. W. Chitty presided over one of the best attended meetings of recent years. The Treasurer's statement showed a satisfactory financial position. The Guild

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 15, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. MORTIMER ROWE
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Miss DIXON WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. L. G. EATON, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Rev. BRIAN L. GOLLAND

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30 Mr. ARTHUR WILSON
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11, Supply, 6.30, Rev. E. WILD
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, ——
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11, ——, 6, Women's League Service, Mrs. LEONARD MASON
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. J. REECE WALKER
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MCHERN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Miss M. E. ELLIS
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. N. J. TEAPE
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSLING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. W. WADDINGTON
LONDON, Highgate Hill Unitarian Church, 11, Mr. B. L. HOPKIN
LONDON, Ilford High Road, 6.30, Rev. W. WADDINGTON
LONDON, Islington Unitarian Church, Upper Street, Prosser Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DAVID P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 3.30 and 6.30, Rev. J. P. CHALK Anniversary Services
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. PEACOCK
LONDON Theistic Church, 28 Bell Street, Edgware Road, Services Suspended
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday in the Month), Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. J. HAMMERTON
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. WILKINSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. A. HALL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Rev. G. L. CLARKE
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Mr. J. R. STURGES
ROCHDALE, Blackwater Street, 10.30, Rev. W. BEER, No Evening Service
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Rev. J. STRACHAN
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30 Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. BASIL VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDEL
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERERI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month) Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TREACHER
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

THE LINDSEY PRESS

A FREE RELIGIOUS FAITH
the Report of a Unitarian Commission
3/6 by post 3/10

THE BELIEFS OF A UNITARIAN
by Alfred Hall, M.A., D.D. 1/6 by post 1/8

THE STORY AND SIGNIFICANCE OF THE UNITARIAN MOVEMENT
by W. G. Tarrant, B.A. 1/6 by post 1/8

A MANUAL OF CHURCH MEMBERSHIP
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UNITARIAN CHRISTIANITY AND THE TWENTIETH CENTURY
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THE UNITARIAN FAITH IN UNITARIAN HYMNS
1/- by post 1/2

THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

Secretary reported several very successful week-night meetings, and the Church Secretary's report showed that there had been an increase in the average congregation during 1952, as compared with the previous year. The reports were adopted and all the officers were thanked and re-elected.

Glasgow: The Unitarian Forum which meets on Sundays at 7 p.m has been holding a series of interesting and well-attended meetings. The sphere of civic affairs has had its spokesman in the form of the Professor of Public Health and the Chief Constable. One of our own members has led a discussion on crime and punishment. As to politics in the larger sense, the University lecturer in Arabic has spoken on the Palestine problem; the British-Polish Friendship Society has given an account of its activities, introducing us, incidentally, to that most interesting film "The Woodcarver," and an anti-Marxist case has been put by a local man who writes pamphlets about Russia and Communism. Forum members, being anxious to hear as many different viewpoints as possible, are looking forward to an address by a Jesuit on Catholic sociology in the near future. It has been agreed that the Forum's season shall end on the brink of May.

Ilford: The Youth Service at Ilford on March 1 was well attended and the usual congregation doubled. It was very pleasant seeing the church so full of life. The Ilford young people took a prominent part in the service. Mr. John Wilson, accompanied with a small contingent of young people, conducted the service. In the course of his sermon, he left no illusions in regard to the religious way of life being the one and only way to make manhood complete, although looked upon by many of the younger generation to be old fashioned. The sermon was based on a verse from Micah, "He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

As a sequel to the service, a meeting has been called for Sunday afternoon next to discuss plans with a view to the formation of a branch of the U.Y.P.L.

Amy A. Coventry

The death of Amy A. Coventry at the age of 80, which occurred at her home, 22 Mostyn Avenue, West Kirby, on February 21, has brought a great loss not only to the West Kirby Free Church, of which she was a member, and at which she worshipped regularly until the time of her death, but also the churches of the Liverpool District which she supported, together with Unitarian causes throughout the country.

For many years she attended Hope St. Church, Liverpool, teaching in the Sunday School there. She remained a subscribing member of the Hope Street congregation all her life. Before leaving Liverpool for Wallasey, where her husband, the late Harold Coventry became Town Councillor and Magistrate, she also taught at the old North End Mission in Bond Street.

DR. WILLIAMS'S TRUST

DIVINITY SCHOLARSHIPS

The Trustees offer One Scholarship of £150 per annum, tenable for two years (and in special circumstances for one year) at an approved University or Theological College. Candidates must be graduates and must declare in writing their intention to enter the Protestant Dissenting Ministry. They are required to reach a certain standard in an examination which will be held in September next at Dr. Williams's Library, London.

Applications should be forwarded before May 31, 1953. Copies of the prospectus and further information may be obtained from the Secretary, Dr. Williams's Trust, 14 Gordon Square, London, W.C.1.

Holiday Accommodation

ALL who have thought of possibly visiting this All-season resort later are cordially invited to write now for free informative illustrated Brochure/tariff for future reference. Our hotel is full at time of going to press (largely with recommendations and repeat visits) but still has a few vacancies for most weeks from mid-April. Centrally heated twin-bedded rooms (Slumberlands), average 6 gns. (according to floor, etc.) including "extras." Meat or vegetarian diet. NORMANHURST, Sea-front, St. Leonards, Sussex. Best position, full South, mild, sheltered. Opposite boating, fishing, own beach tent. Near Orchestra, curative baths.

To the many good causes for which she worked until the last few weeks of her life, Amy Coventry gave unstintingly of her time, her energy, and her substance. To countless needy she was a true friend and helper, and her unbounded love for her fellows endeared her to all hearts.

The funeral service at the West Kirby Free Church and afterwards at Landican Crematorium, was conducted by the Rev. A. D. Williams. Later her earthly remains were laid to rest, together with those of her husband in a niche in the walls of Hope Street Church by the Rev. D. Glan Morgan. *A.D.W.*

James Tempest, M.A.

On February 4, Broadway Avenue Church, Bradford, was packed to capacity when the Rev. Dudley Richards, Minister, conducted the funeral service over Mr. James Tempest, retired school master, aged 61 years.

In an inspired address Mr. Richards sketched in lightly but with a sure touch, the kindly, courteous and scholarly character of a man known and esteemed over many parts of the country, of his interest in Braille, undertaken in middle life in order that he might at some time help in the translation into Braille of certain books, and also Mr. Tempest's characterization of "Joseph" in the annual Christmas pageants over many years. "There was only one person for 'Joseph' until ill-health (which came on fitfully) intervened," said the speaker.

Mr. Tempest had to retire from teaching owing to a nervous breakdown at the age of 48, having taught in Germany, Watford, Colne and elsewhere, but wherever he went, and after settling down in his home town of Bradford, he made friends in all classes. When it became known in the crowded neighbourhood where he had his home that he had died, neighbours remarked, in passing the news, "Our friend Mr. Tempest is dead."

So, on one of the sunniest days of the year, under a blue and white cloud-flecked day, "our friend," as his neighbours styled him, was laid to rest with the loving regrets of friends and relatives, the resonant and sympathetic voice of the minister with whom there had been a ten years close friendship, and with the music of a song thrush somewhere over the way, doing his impassioned "bit" as a herald of spring. *L.M.B.*

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